·	CENTRAL INTELLIGENCE AGE	NCY REPORT	
	INFORMATION REP		• .
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COUNTRY	Bulgaria	DATE DISTR. 5 NOV. 1	.954
SUBJECT	Collectivization of Farming/Dissatisfaction Turks/Exodus of Turks	n of NO. OF PAGES 3	
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Osman Yamali. He was educated at a religious high school in Shumen low Kolarovgrad). He had been for a year a teacher of Turkish children in our village, and after that became a teacher at a Turkish high school in Shumen. In 1932 or 1933 he became the Chief Mufti in Sofia. He came home to the village every year during the manazan and for the summer. For a long time he was of the opinion that the Turks, a minority in Bulgaria, should not oppose the authorities but should manays agree with the government. In the past he was respected and liked by the Turkish population. Later, however, the population accused him of being responsible for the introduction of collective farms in the villages and looked at him with suspicion.

- 5. "The Communists induced the Chief Mufti of Sofia to commit himself to the organization of collective farms in the Turkish villages, and told him to start with his native village.
- "In January 1949 the Chief Mifti Akif Osmanov, the District Governor (starosta) of Shumen (now Kolarovgrad) Ivan Dragoyev, and the Instructor of Collective Villages in Shumen arrived in our village. They fixed a meeting for 6 p.m. at the new Turkish school. The members of the Selsoviet called on houses and ordered every-About 200 farmers were prebody to attend the meeting. sent. The first who addressed them was the Chief Mufti Akif. He spoke in Tur- 50X1-HUM kish. He said that formerly every family had to bake bread for its own use and now instead of alleg fire in so many ovens and of using so much material and so many hands, there would be only one bakery. The broad would be baked on time; it would not be burned or too raw and that way it would be better. He said further that he went to many collective farms in Bulgaria and talked to many people in such farms and everywhere the people were satisfied with collective farms. In the Turkish villages there were until now 1949 no collective farms and the first one would be in our village. The people would fare better, and they would get better food, better clothing, and the Council of Ministers would give tractors to the collective farm. They would no longer plough give 50X1-HUM th primitive ploughs. Whoever joined the farm would pay less taxes and the crop would be better.
- 7. "After that the Mufti Ivan Dragoyev spoke. He said nearly the same as the Chief Mufti said. No one from the village took the floor.
- 8. "Those the arrived appointed a special propaganda committee for the establishment of a collective farm, and the committee was composed almost exclusively of the members of the Selsoviet. Those who came called personally on some of the most influential and well-to-do Turkish farmers and succeeded in persuading them to join the collective farm to be established. Among the others they enlisted the Mufti's father Comman Yesseli, and the best farmer of the village, Kurt Commer. They put on the list a total of 22 farmers.
- 9. "The propaganda lasted about three weeks and early in February [1940] the same neople came again. Once more they called a meeting. This time the listructor for Collective Farming explained the meaning of norms, of working days (trudodni) and so on. They did this since only 42 farmers had joined the collective farm—the most prominent and the richest ones. They did not accept the powerst, saying that they did not have enough land, inventory or manpower.
- "The farm was established. One thousand decares, 1/10 ha. of the best soil in the villagewere put together quite irrespective of whether they belonged to the collective farm's members or not. Those who were not numbers received soil of the third category which was far away from the village instead of that of the first category.
- 11. "In 1950, 12 more of the richest farmers joined the collective farm. Again new land blocks were formed for the collective farm, and the rest of the good soil in the village was taken.

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12.	In 1951 the number o	f the collective farm's members oor farmers. In 1953 the member village has 350 farms.	rose to 79. In 1952 they rship rose to 92.	50X1-HUM 50X1-HUM
13.	ganda, trusted him, jo the best agricultural died of grief and pair The Mufti's father, o 2,000 'Krins' (a 'krin and in the collective	post farmer in the village, succeived the collective farm and granchines and the best inventor, a few months after the setting id Osman, said that in the past in a is a local measure - represe farm with eight people working is left everything and emigrated	we up everything. He had y. He saw everything and y up of the collective farm. He obtained out of his land ents 16 kilogramms) of wheat, he is unable to get enough	
14.	back either their land	Camilies left the collective far l or their inventory. Nearly al for Turkey. The frontier was	l Turkish members applied for	
15.	Karacemerove, Sept. 44. He was one storekeener and invent Similarly a Ehliman mediately after 9 Sept became political leade both of them were oust strongly against them, and embezzled money, as wictims and condemn and shared with them to	of the first to join the collect	at Pirty immediately after 9 tive farm and became a 'domakin' like the others and earned more. Ined the Communist Party, impoint the collective farm. He ong very well. In January 1953 the collective complained too on appraised the crops on sight and represented themselves believed in their sincerity munists. The result was that	50X1-HUM
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